

# MINUTES

OF THE

<sup>Twenty</sup>  
FORTY-EIGHTH ANNUAL SESSION

OF THE

## UNITY BAPTIST ASSOCIATION,

HELD WITH

SHILOH BAPTIST CHURCH,

CHILTON COUNTY, ALA.,

FRIDAY, SATURDAY and SUNDAY,

SEPTEMBER 29, 30 AND OCT. 1, 1882.

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### OFFICERS:

J. FALKNER, - - - - - MODERATOR, - - Mountain Creek, Ala.  
H. E. LONGCRIER, - - - - - CLERK, - - - - - Jones' Switch, Ala.  
K. WELLS, - - - - - TREASURER, - - - - - Verbena, Ala.

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1882.



## MINUTES.

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The twenty-eighth annual session of the Unity Baptist Association, was held with Shiloh church, Chilton county, Alabama, commencing on Friday, the 29th day of September, 1882.

At 11 o'clock a. m. Elder A. Andrews preached the Introductory Sermon, from 6th chapter of Mark, a part of the 50th verse: "Be of good cheer; it is I, be not afraid."

After an intermission of one hour for dinner, the Messengers from the churches assembled in the church building.

Elder J. Falkner, the Moderator of the last session, called the body to order, and after reading the 2d Psalm and singing the hymn, "Ye Servants of the Lord," prayer was offered by Elder G. W. Mills.

Elder G. W. Mills, and brethren T. M. Henley and W. C. Adair, were appointed to read the letters from the churches. Brother A. J. Brooks assisted the Clerk in enrolling the names of the Messengers, as follows:

Shady Grove—A. Andrews.\*

Fellowship—A. L. Blizzard\* and J. W. Mitchell.

Plantersville—G. W. Mills\* and C. H. McBride.

Harmony—W. C. Adair, D. F. Golson and H. E. Wallace.

Bethesda—J. Griffis, G. W. Sandford, J. L. Carter and W. C. Poole,

Bethel—H. E. Longcrier\* and Rufus Walker.

Big Springs—C. B. Gaines, C. C. Billingsly, Jr., J. M. Willis, W. J. Wright, Jesse Cherry and B. F. Durden.

Unity—J. N. Wyatt.

Autaugaville—O. W. Sherrer.

Union—Jonah Sewel.

Liberty—F. A. Goolsby, J. A. Gunnells, J. N. Cook and O. N. Gunnells.

Mountain Creek—J. Falkner,\* W. T. Smith and J. W. Satterwhite.

Verbena—K. Wells, W. B. Strock and A. J. Brooks.

Chestnut Creek—J. H. Ray,\* P. C. Dennis, W. R. Scott and A. J. H.

Dennis.

Providence—John Wells, M. Robinson, E. Robinson, W. N. Jones and J. Miller.

Friendship—Isaac Bice,\* T. L. Glenn and J. L. Long.

Mt. Zion—J. T. Connell and J. M. Connell.

Corinth—T. P. Connell and R. D. May.

Clanton—J. M. Thacker.

Shiloh—J. W. Scott, A. C. Poole, William Mills, Sr., A. G. Patrick, J. R. Billingsly, G. W. Patrick and J. Popwell.

Pilgrim's Rest—S. B. J. Ratliff, J. H. Carter, T. L. Dickinson and J. T. Anderson.

Ebenezer—T. J. Ousley, W. L. Parnell and James Mitchell.

Pleasant Grove—R. Latham and C. Q. Ingram.

Randolph—T. M. Henley.

Mulberry—W. J. Flemings, D. A. White, J. M. Davenport and James Rasberry.

\*Ordained Ministers.

On motion of Elder J. H. Ray, the rule requiring the officers to be elected by the suffrages of the members was suspended, and the following named officers were re-elected by acclamation :

Elder J. Falkner, Moderator.

H. E. Longrier, Clerk.

K. Wells, Treasurer.

After a few appropriate remarks by the Moderator, thanking the Messengers for the confidence still imposed in him, he declared the body organized and ready for business.

Rules of Decorum read by Brother A. J. Brooks.

Visiting ministers invited to seats.

An invitation to new churches, or churches dismissed from other Associations, was responded to by Autaugaville church, but recently dismissed from the Alabama Association, which was cordially received, the Moderator extending the right hand of fellowship to her Messenger.

Correspondents received from sister Associations as follows :

Coosa River—Elder W. Wilkes.

Cahaba—Elder S. M. Adams.

Mulberry—Elder O. N. Dobbs.

Returned correspondents as follows :

Mulberry—Elders A. L. Blizard and G. W. Mills, Brethren K. Wells, T. M. Henley and R. Latham.

Coosa River—Elders J. H. Ray, J. Falkner, G. W. Mills and A. L. Blizard.

Baptist State Convention—Elders G. W. Mills, J. H. Ray, A. Andrews, H. E. Longrier, J. Falkner, A. L. Blizard, W. N. Huckabee, Brethren A. J. Brooks, W. B. Strock, J. M. Clay and J. H. Burns.

*Resolved*, That any member of this Association, being in attendance at the Baptist State Convention, or any Association with whom we correspond, is hereby authorized to present himself as a corresponding Messenger.

The following committees were appointed by the Moderator :

On Preaching—W. C. Adair, A. J. Brooks, D. A. White, and the pastor and deacons of Shiloh church.

Letters and Documents—T. M. Henley, O. W. Sherrer and M. Robinson.

Missions—O. W. Sherrer, W. C. Adair and J. M. Thacker, to report next session.

Bible Schools—A. J. Brooks, M. Robinson and J. Griffiths, to report next session.

Education—J. H. Ray, W. B. Strock and G. W. Sandford, to report next session.

Temperance—W. B. Strock, K. Wells, and W. C. Adair, to report next session.

Periodicals—A. L. Blizard, W. C. Adair and W. N. Jones.

Aged and Infirm Ministers—G. W. Mills, F. A. Goolsby and T. M. Henley.

Deceased Ministers—J. H. Ray, Isaac Bice and P. C. Dennis.

While the Moderator was arranging the committees, Elder A. L. Blizard stated that he was an authorized agent of THE ALABAMA BAPTIST, and would receive money and receipt for the same any time during the session of the Association.

Elder W. Wilkes delivered quite an interesting speech in behalf of THE BAPTIST.

On motion of O. W. Sherrer, a special committee, consisting of two from each District, was appointed to arrange the District meetings for the ensuing year.

COMMITTEE.

First District—A. Andrews and W. C. Adair.

Second District—I. Bice and F. A. Goolsby.

Third District—W. B. Strock and J. T. Connell.

Fourth District—T. M. Henley and R. Latham.

*Resolved*, That the place of the meeting of this Association shall be fixed by the District meeting in which the same is to be held, and that the churches in the respective district be requested to hold a district meeting each year, in which each church in the district shall be represented by delegates appointed by the churches.

*Resolved*, That at each of said District meetings a ministers and deacons' meeting be held for the discussion of such questions as may be deemed of importance to the denomination, and that all our ministers and deacons be requested to attend said meetings. (See minutes of 1879, page 6.)

On motion of Elder J. H. Ray, a special committee was appointed to take into consideration the propriety of organizing an Associational Sunday School convention.

Committee—J. H. Ray, A. Andrews and W. C. Adair.

The Committee on Preaching reported as follows :

Preaching to-night at the church by Elder J. L. Long.

Brother O. W. Sherrer to conduct prayer meeting to-morrow, 9 o'clock A. M.

Preaching at the church to-morrow night by Elder A. L. Blizard.

Elder J. H. Ray to conduct prayer meeting Sunday 9 o'clock A. M.

Elder W. Wilkes to preach a missionary sermon Sunday 11 o'clock A. M., followed by Elder J. Falkner.

Adjourned until to-morrow 9:30 A. M. Prayer by W. C. Adair.

SATURDAY, 9 o'clock A. M.

Prayer meeting conducted by. O. W. Sherrer. O. W. Sherrer, W. B. Strock and R. Latham, offered prayer.

The Association was called to order by the Moderator at 9:30.

After singing the hymn—"Ye Servants of the Lord, each in his office wait," prayer was offered by Elder W. Wilkes.

The proceedings of Friday read and adopted.

Roll called and absentees marked.

Report on Letters and Documents read by T. M. Henley. On motion, adopted.

Report on Missions read by G. W. Mills. Discussed by Elder W. Wilkes in quite an able and interesting speech. On motion, adopted.

Collection for Missions, \$21.70.

The report on Bible Schools read by A. J. Brooks. Adopted after remarks by A. J. Brooks, A. Andrews, J. L. Long, O. W. Sherrer, J. H. Ray, W. Wilkes, and T. M. Henley.

Report on Education read by T. M. Henley, and discussed

by J. H. Ray, W. Wilkes, A. Andrews and J. Falkner. On motion, adopted.

The committee appointed to prepare a report on Temperance, requested the Association to wait upon them until the next session of the body, as they were unable to prepare a report on a subject of so much importance, in so short a period of time, having no statistics at hand. Their request was granted.

On motion of W. T. Smith, the report on Temperance, furnished by Dr. Gwaltney—adopted at the last session of the Baptist State Convention—was ordered to be published in our minutes.

On motion of A. J. Brooks, a public collection was taken to raise funds to pay for the publication of said report. Amount collected, \$10.40.

The report on Periodicals read by Elder A. L. Blizard. On motion, adopted, after remarks by Elder A. L. Blizard, T. M. Henley and J. Falkner.

The Committee on Deceased Ministers failed to prepare their report.

On motion, adjourned one hour for dinner.

On reassembling, sung the hymn—"Laborers of Christ, arise." Prayer by H. E. Longcrier.

The Report on Finance read by A. J. Brooks. Adopted.

The report on the propriety of organizing an Associational Sunday School convention read by A. J. Brooks. Adopted after remarks by J. H. Ray, T. M. Henley and J. Falkner.

On motion of W. B. Strock, a committee was appointed to designate the time and place of holding said convention.

Committee—W. B. Strock, O. W. Sherrer, J. H. Ray, J. H. Marbury, A. J. Brooks.

On motion of J. H. Ray, each church is requested to send two Messengers to said convention.

H. E. Longcrier having been appointed by Dr. Renfroe as Associational Agent for the Foreign Mission Board, presented a preamble and some resolutions. The object in view was the appointment of a sub-agent in each church. The matter was discussed at some length by several brethren, when the resolutions were amended and finally adopted, as follows:

*Whereas*, Our contributions for Foreign Missions are not adequate to the necessities of the case, nor to our ability, and in order that we may have more system, and be more efficient in our contributions; therefore, be it

*Resolved*, That the deacons of the several churches are hereby appointed agents for their respective churches, and are requested to solicit and receive funds for the Foreign Mission Board from all individuals in their respective neighborhoods.

The money, as collected by each agent, to be sent to Elder T. M. Bailey, Corresponding Secretary of the State Mission Board, Marion, Ala.

*Furthermore*, That the pastors of the churches be requested to preach upon the subject of missions, and urge the matter upon the members of their respective churches and congregations.

*Furthermore*, The full amount collected at each church, be reported to the next session of the Association.

Elder J. H. Ray in the chair, Elder J. Falkner moved the appointment of an Executive Board to take in hand all unfinished business of the Association, look up destitution, have a general oversight over the welfare of the Association, and to be so located as to be easily assembled.

Motion prevailed and the committee appointed, as follows :

A. J. Brooks, K. Wells, W. B. Strock, W. T. Smith and J. H. Ray.

On motion, P. C. Dennis and the Moderator were added to the committee.

The meetings of the Districts, as reported by the different committees, as follows :

The meeting of the first District will be held with Harmony church, commencing Saturday before the 5th Sabbath in April, 1883.

Second District, with Friendship church, commencing Friday before the 5th Sabbath in December, 1882.

Third District, with Mt. Zion church, the time of holding the meeting to be published in THE ALABAMA BAPTIST.

Fourth District, with Mulberry church, commencing Friday before the 5th Sunday in July, 1883.

On motion of Elder A. L. Blizard, a committee of three was appointed to prepare a programme of the proceedings for the next session of the Association :

Committee—A. L. Blizard, G. W. Mills and W. C. Adair. The programme, when prepared, is to be published in THE ALABAMA BAPTIST.

On motion of K. Wells, \$75 was appropriated for the minute fund ; \$50 for minutes, \$20 to clerk for services, \$5 for contingent fee.

On motion of J. H. Ray, the amount collected on Saturday for Missions be equally divided between the Home and Foreign Boards.

On motion of A. L. Blizard, a public collection was ordered taken at the close of the 11 o'clock services on Sunday.

K. Wells, Treasurer, read his report. On motion adopted.

On motion, all funds not otherwise appropriated, be sent to Brother T. M. Bailey without instructions.

The next session of the Association to be held with Randolph church. Elder G. W. Mills to preach the introductory sermon ; Elder J. H. Ray, alternate.

The following resolution offered by Elder A. L. Blizard, was, on motion, adopted :

*Resolved*, That the Messengers composing this Association, do most heartily extend their thanks to the brethren, sisters and friends, around Shiloh church, for the kind and hospitable manner in which they have entertained us during our stay among them.

Having gone through with the business of the Association, we sang the hymn, "Blest be the tie that binds," gave each other the parting hand, and bowed with our venerable Brother Andrews, in prayer, then adjourned to meet with Randolph church, forty

miles above Selma, on the old Selma, Rome & Dalton Railroad, Friday before the first Sabbath in October, 1883.

J. FALKNER, Moderator.

H. E. LONGCRIER, Clerk.

Received of H. E. Longcrier, Clerk of the Unity Association, \$50.00 for printing minutes.

JOHN L. WEST & Co.

SUNDAY, 9 o'clock A. M.

Prayer meeting conducted by Elder Isaac Bice. Prayers offered by Elders Isaac Bice, A. Andrews and O. N. Dobbs.

At 11 o'clock a large congregation assembled in the grove in front of the church building, and, to their credit, most of the Messengers had remained over. W. Wilkes preached one of his best sermons, selecting his text from the Parable of the Sower, "The field being the world." The two leading points of the discourse were, "Labor and capital necessary for a proper state of cultivation of this vast field." Those two points were beautifully illustrated from an agricultural standpoint.

Amount collected for Missions, \$20.70.

## REPORTS.

### REPORT ON LETTERS AND DOCUMENTS.

Your committee have examined the letters submitted, and find that out of thirty churches of the Association, five are not represented.

We find that six churches have had revivals; that nine churches have interesting Sabbath schools, and one has a Union school. The other churches report nothing of interest. Liberty church asks the Association to meet with them whenever they can. Randolph asks for the Association next year.

Your committee would continue the recommendation to the churches not to make their letters too long.

Respectfully submitted,

T. M. HENLEY, Chairman.

### ON MISSIONS.

Your committee would report that the chairman of the committee appointed last session is absent, and has failed to send a report or notify us that he would not be present.

For want of time to properly prepare a report, your committee beg leave to submit the following resolutions:

*Resolved*, That this Association is in full and hearty accord with all Missions fostered by our State convention, and pledge our cordial support to the spread of the gospel throughout our State and the world.

*Resolved*, That we will endeavor to raise the the several amounts asked for by the State Mission Board.

Respectfully submitted,

G. W. MILLS, Chairman.

### ON BIBLE SCHOOLS.

Your committee appointed at last session to report this session on Bible schools, beg leave to offer the following:

Your committee do not think from the reading of the letters from the



churches that schools are on the increase, but on the contrary, with few exceptions, they do not seem to be fostered at all. We think this very unwise, as well as tending to allow the children and youths, as well as the older ones, to spend the Sabbath in the ways of the world. We think it wise and would recommend to every church in this Association the establishment of a Bible school, and that the parents should attend and lend all the aid possible, both by precept and example, to encourage the youth, that they may be raised up to become useful members of the churches.

We are taught by Solomon "to train up a child in the way he should go, and when he is old he will not depart from it."

We think the Bible school is the most important help that can possibly be devised, as a moral and religious training, which, when children become church members, will add much to their Christian walk in life, and enable them by example to influence the young of their associates in the way of life and salvation.

Brethren, let us arouse ourselves and go to work and establish, and maintain, a good Bible school in every church.

Respectfully submitted,

A. J. BROOKS, Chairman.

#### ON TEMPERANCE.

Your committee beg to submit the following :

The struggle for reform in all matters pertaining to the welfare of society is becoming more pronounced and resolute as the years pass by. While intemperance is not the only evil that afflicts the land, it is recognized as the greatest in extent and the most deplorable in results.

We do not propose to set forth the enormity of this evil. The pen, the canvas and the lips, touched with more than human inspiration, have not conveyed, cannot convey, to our minds an adequate conception of all the crime and want and wretchedness entailed upon our race through this single evil. When one soberly contemplates its widespread and deadly work, his soul is stirred within him. Sorrow, pity, horror, indignation—a storm of many passions—rage within his breast. He feels that he cannot forbear to speak and plead and act with all good men in seeking deliverance from this desolating scourge which destroys body and soul for time and for eternity.

With trembling, sometimes terrible emphasis, we ask, "Has anything been accomplished to stay its onward tread? Has any progress in reform been made during these long years of endurance and struggle? Must these evils exist forever? Must they blight and wither and blast all that is dearest and best before our very eyes, and must we die with the sad conviction that this heritage of anguish and shame will be left to our children and to all coming generations?" These are questions that thrill the soul and awaken the profoundest anxiety in every generous heart. Who must answer them? Who must give pledge for the right answer and see to it that the pledge is kept? Ungodly men, enthralled by appetite and avarice, will never move, will never press the question of reform and deliverance. Christian men must meet the issue, must begin in every quarter the conflict, and wage it with unflinching resolve.

The rescue of our country from the stain and misery of intemperance rests with the Christian people of the country. They have the power; on them devolves the responsibility. Let us state the case. Christians by their profession, by the very principles of their religion, stand committed to every good work. Every movement that seeks and secures the good of man and the progress of Christ's kingdom, must, by virtue of their avowed principles, command their sympathy and support. Self, self-interests, selfish gratifications, they hold, by their profession, in subordination to this one great end of life—namely, living to do good, for Christ's sake, to all men, especially to all who suffer and sink under the power of evil. Apply this broad principle to the temperance question. Intemperance always defiles, corrupts, injures and, unchecked, utterly destroys.

No one can deny that it is "evil, ONLY evil" in its tendency and fruits. Then, the Christian's duty is plain.

Whoever may hesitate, his profession and principles will not allow *him* to hesitate. Whatever he can honestly do to weaken and overcome the power of intemperance, it is his sacred duty to do. He, as to this issue, has *nothing* to do with self-interests, with business profits, with worldly ambitions, with the gratification of appetite, with the demands of fashion or custom. The whole question, *as to him*, has passed beyond these narrow and lower boundaries, and has assumed the broader, higher, grander attitude of supreme duty to God's *honor* and man's highest *good*. Does he not desire to see men made better and happier, stronger for truth and virtue, servants of God and holiness, rather than servants of Satan and sin? Does he not know that intemperance is the most seductive and most potent influence in making men more wicked and lawless, more debased and shameless, more the victims of bitter suffering and sorrow *here* and the doomed victims of unutterable woe hereafter? And does he not know that *his* faithful, self-sacrificing efforts to help and save will surely accomplish some good? Let him read and ponder till it glows in his heart, a living rebuke and incentive, the words of inspiration, "To him that knoweth to do good, and doeth it not, to him it is sin."

The united effort of *all* Christians in this nation would speedily accomplish the overthrow of the liquor traffic. Some five years ago, Rev. Dr. Mansfield, of Cincinnati, announced that "if the men of the Presbyterian and Methodist Episcopal churches of Ohio would act together, they could carry any great measure which might come before the public."

The venerable Dr. Lyman Beecher said fifty years ago, "The Christian churches of the United States have the power to break down the traffic in ardent spirits." The Hon. Gideon T. Stewart said, "The Census Statistics, demonstrate that, half a century ago when Dr. Beecher proclaimed this startling truth, the Christian churches of the United States held and have since held, either in their direct communion, or by connection of families under their control, a majority of the voters in the country." Besides, it is well known that a large number of men outside all the churches have ever been ready to co-operate with Christians in this good and great work. It is, then, simply affirming a truth, though a startling as well as humiliating truth, when we affirm that the perpetuity of the liquor traffic with all its attendant evils rests with the Christian men of the country. Shall our land continue to be filled with crime and suffering? Shall our homes be desolated? Shall our sons be enticed into drunkenness and debauchery; and our daughters be made to feel the anguish and shame which ever reside in the habitations of the drunkard? Shall these inevitable results of liquor-making and liquor-drinking abide with us to mar all that is fair, and taint all that is pure? These are questions now addressed to Christian men as they never were addressed to them before.

The work of the dram shop lies athwart the path and the effort of every mother, every father, every teacher, every Christian pastor in the land. It is thus in the way, not as a huge boulder that hinders us by being in the way, but as an active, determined, powerful, ever awake, ever untiring, unfeeling, desperate foe, who seizes every advantage, employs every resource of money, position and brains; a foe which hesitates at no device that may perpetuate and enlarge his power and his dominion.

Shall this foe triumph? Christian men! it is for you to decide. It is for us, the Baptist brotherhood of Alabama, to decide what we, as far as our influence and responsibility may reach, will do in this great issue. Your Committee, with becoming deference to the convictions of others, and with no desire to PRESS others in the direction of this report, beg permission to avow an unhesitating record. By God's grace and help, we will give no uncertain sound. We place ourselves on the side of total abstinence as to the individual, for the sake of influencing others by an example that never did harm, can do no harm, and on

the side of Prohibition as to the church, Prohibition as to the State ; Prohibition by means strictly constitutional and lawful, and that too without unbecomingly allying ourselves to politics or to political parties—a position which aims at the employment of all honorable means for the overthrow of what may be called the liquor power.

To this issue of Prohibition it must come at last, if we would succeed. All neutral ground is deceptive and will lead to failure. As long as the State allows the manufacture and sale of liquor as a beverage, so long will men drink and be ruined. As long as the church tolerates the buying, selling and drinking, as a beverage, so long will good men fall, wicked men jeer, and the power of the church be weakened and contemned. To sell as a beverage will ever entice and betray. To drink as a beverage will ever invite the sting of the serpent and the adder's deadly bite.

Both will always lead, as they have ever lead, to the degradation of morality and religion, to the enthronement of vice and crime, to the enactment of scenes on which the stars look down nightly because they must, but from which angels veil their eyes and cry with trembling voice, "Lord ! how long, oh, how long !" Christian men, can you look on quietly, can you afford to be inactive, can you reject the issue, and turn from the conflict as something which does not concern you ? If so, permit us to say, you decide for your own condemnation. Twenty large, strong, determined Temperance Organizations exist in the world. They exist because there is a place for them. God has assigned that place. They do not exist for naught. They will not all die. If they should die others will arise to take their place. Their leading principle, "To help the fallen and save others from falling," is heaven inspired. Behind this principle you shall find the breath of Omnipotence and the favoring smile of the World's Redeemer,

These temperance men have not wrought in vain. For fifty years, their principles and aims could gain but the slightest recognition. They existed by sufferance. Their voice was heard "*cum speciale gratia*." But it is not so now—NOT SO. These principles have rooted themselves deep and wide in the consciences and hearts of thousands of the devoutly pious and self-sacrificing. "A little leaven" has leavened a large lump—will leaven the whole mass.

During the last year, aggressive, restrictive, prohibitory measures were introduced in the Legislatures of the following States : Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Ohio, Indiana, Wisconsin, Arkansas, Kentucky, Tennessee, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Washington Territory.

Some of these measures were defeated ; some were victorious, but in all these States the convictions of men for sobriety and right are becoming deeper and stronger. The growth of sentiment in favor of Prohibition is decided and unmistakable.

While opposition has become more pronounced, better organized, more threatening and formidable, this but aids in hastening the final struggle. It unveils the purpose, the spirit, and the strength of those who oppose all legislative restrictions, and hence reveals the foe we must meet and suggests better methods of attack and defense.

Calls for a National Prohibitory Convention, and for State Prohibitory Conventions, are ringing more distinct and inspiring over the land. These calls will be heeded. While brewers and distillers announce their purpose to stand solid for the obstruction and overthrow of prohibitory legislation, while they "pledge themselves to overlook party affiliations and act together in defeat of the candidates of any party that panders to fanaticism by the support of prohibitory laws," the resolute friends of temperance, thus branded as fanatics, stand with a front equally solid and determined.

With manly candor and courage they avow it to be their purpose to use all lawful means to prohibit and suppress a traffic of which this much may be said

as indisputably true: "It wages deadly war upon every interest of Nation, State and people. As it flourishes, every legitimate industry languishes and dies. It wastes the wages of labor, it impoverishes and pauperizes the people, and fills workhouses, jails and penitentiaries with wretched victims. Its whole influence is to drive out everything that is good, and substitute everything that is bad. It converts good husbands, fathers and sons into bad ones. It fills hundreds of thousands of homes with untold misery which, but for it, would be prosperous, peaceful and happy." Such are the convictions of all thoughtful men.

The policy of licensing this traffic has been tried in various ways, with various restrictions, for four hundred years, and under this policy intemperance and its horrors have steadily grown until the proportions startle, amaze, confound us.

Prohibition, more or less thorough, has been tried, and with a measure of success that brings encouragement and gratitude to all good men. That Prohibition has accomplished immense good and does prohibit in a large degree, is sustained by indisputable facts. If the jeers of opponents, and the despondency of friends were well-founded, it would still be our duty to oppose so great an evil, though failure seemed certain. We owe it to ourselves and to posterity to resist uncompromisingly whatever is evil and wrong, to struggle for the triumph of whatever is good and right, leaving results to God. A passive or indifferent attitude in the presence of an acknowledged and aggressive wrong, is utterly indefensible and criminally weak.

But this evil is not entrenched behind an impregnable fastness. It is vulnerable. It originates in man's appetite and avarice, is sustained and strengthened by them. Like all human evils, its criminality can be demonstrated, and its power can be broken, as other evils have been overthrown by the progress of civilization and Christianity. History records many conflicts which have resulted in the triumph of right over wrong. Of this gigantic evil, whose shadow fills the earth, it has been written, "Thy days are numbered."

We announce it as our deep, abiding faith that the domination of the liquor power cannot continue forever. Its downfall is as certain as the fulfillment of the decrees of Him who has declared, "Righteousness shall fill the earth." Their agencies are now at work for their overthrow, no human power can check. Their origin is in the eternal principles of God's word. They must and will prevail. As persistent as the law of gravitation, as undying as Christian faith, as strong yet tender as martyr courage and devotion, these agencies invite YOUR co-operation, and will gladly welcome YOUR aid. But if you give it not, they will find other auxiliaries, and will surely triumph in the end.

Respectfully submitted,

L. R. GWALTNEY.

#### ON EDUCATION.

Your committee on Education beg leave to make the following report:

We find no subject of more importance to us as citizens and Christians than that of Education. We would urge our brethren everywhere to exert their utmost endeavors to arouse the people to a sense of their highest duty of educating their children. Organize schools in neighborhoods where there are none.

We submit that education does not consist entirely in the cultivation of the intellect alone, but that it has for its object also the cultivation of the physical and moral and religious nature of our being. Educate your sons and daughters, as far as possible, to the full stature of manhood and womanhood intellectually, morally and physically, but the most important is the moral and religious.

Thus educated, our children will be prepared to fight the battles of life successfully; and when the warfare of this life shall end, they may be prepared for the realities of another world.

In furtherance of the foregoing thoughts, your committee take great pleasure in recommending to Baptists, as well as others throughout the State, our colleges, the Howard, the Judson and the Alabama Central Female College;

the first two situated in the intellectual and refined town of Marion, and the latter in the city of schools and colleges, Tuscaloosa. At these institutions our sons and daughters will be educated for all the responsibilities of life.

Your committee deem it necessary to call attention to the demands for an educated ministry. Error has so many enticing and winning ways by which it attacks truth, that it becomes necessary to have a ministry educated to meet and throttle it. In this connection we can not too urgently recommend Howard College and the Seminary at Louisville as institutions where our young men, destined for the ministry, can receive a sound theological education.

Respectfully submitted,

T. M. HENLEY, Chairman.

#### ON PERIODICALS.

We, your committee, beg leave to submit the following report on Periodicals:

In this report we propose to recommend the literature which we think will be of interest to the Baptist denomination. We therefore cordially recommend THE ALABAMA BAPTIST, published by Eld. Jno. L. West & Co., Selma, Ala. We can not speak too highly of this paper, the organ of our own State. Brethren, would to God we could see THE ALABAMA BAPTIST in every family in the State. Through it the brethren from different parts of the State can express their opinions; through it we learn what the brethren are doing for the cause of Christ. The Editors are earnest, zealous Christian ministers, doing all they can to make the paper worthy of our patronage. It is interesting to our children, edifying to our wives, and a blessing to all. The price of the paper is within reach of all, only two (\$2.00) dollars per year.

We also recommend the *Religious Herald*, of Virginia, *The Baptist*, and also the *American Baptist Reflector*, of Tennessee, and the *Christian Index*, of Georgia, as being good Baptist papers.

We also recommend the publications of the American Baptist Publication Society of Philadelphia. We especially recommend *Kind Words*, published at Macon, Ga., for our children and Sabbath Schools. We also recommend the *Christian Repository*, published at St. Louis, Missouri.

Brethren, let us not lay aside this report without first availing ourselves of some of these periodicals at least, and receive the instruction they impart.

Respectfully submitted,

A. L. BLIZARD, Chairman.

#### ON AGED AND INFIRM MINISTERS.

Your committee would report that we have carefully investigated the condition of the ministers of this Association, and find that they are all supplied.

Respectfully submitted,

G. W. MILLS, Chairman.

#### ON SUNDAY SCHOOL CONVENTION.

Your committee would report that a proper organization is the life of any enterprise. Therefore, we would recommend that a Convention be called by the Association, to meet at some central point embracing some fifth Sabbath during the ensuing year, where the churches may meet through their representatives for the purpose of fully organizing an Associational Sunday School Convention.

The object in view is to devise the best plan or plans whereby a Sabbath School may be organized wherever needed, and where Sabbath School workers may discuss subjects connected with the Sabbath School cause, and all become more efficient in the great work.

It is very desirable that, at no distant day, our Baptist State Convention organize a Sabbath School Convention and that all of the Associations co-operate in this grand work.

Respectfully submitted,

J. H. RAY, Chairman.

## TIME AND PLACE OF CONVENTION.

The committee appointed to designate time and place, selected Big Spring church as the place, and the fifth Sabbath in December as the time for said Convention to meet.

W. B. STROCK, Chairman.

## ON FINANCE.

Received for Minutes and Associational purposes.....	\$ 79 00
“ “ State Board.....	56 50
“ “ Domestic Missions.....	13 20
By Eld A. Andrews.	
“ “ Domestic Missions.....	10 00
“ “ State Missions.....	10 00
“ “ Foreign Missions.....	10 00
By Mrs. A. Andrews.	
“ “ Indian Missions.....	10 00
Collected for the purpose of having Dr. Gwaltney's report on Temper-	
ance published.....	10 40
“ on Saturday for Home Missions.....	10 85
“ “ “ Foreign Missions.....	10 85
“ “ Sunday “ Missions.....	20 70
	<u>\$241 50</u>

Which amount is now in hands of Treasurer.

Respectfully submitted, A. J. BROOKS, Chairman.

Autaugaville church has paid Eld. A. L. Blizard as per receipt.....\$18 75

Pledges unpaid..... 31 50

## TREASURER'S REPORT.

K. WELLS, Treasurer,

1882. In account with UNITY BAPTIST ASSOCIATION :

To amount in treasury at close of last session.....\$ 92 60

“ “ by Finance Com. present “ ..... 241 50

\$ 334 10

1881. Cr.

Oct. 6. By T. M. Bailey's receipt.....\$ 92 60

1882.

Sept. 30. “ amount to Clerk for Minutes and services..... 75 00

“ “ “ in treasury..... 166 50 \$ 334 10

Respectfully submitted, K. WELLS, Treasurer.

TIMES AND PLACES OF MEETING, AND OFFICERS OF THE ASSOCIATION  
FROM ITS ORIGIN TO THE PRESENT.

Year.	Place of Meeting.	Preacher of Introductory Sermon.	Moderator.	Clerk.	Treasurer.
1855	Shady Grove.....	J. R. Sartor....	B. B. Smith....	J. N. Gradick....	J. Nunn.
1856	Plantersville.....	A. C. Patillo....	B. B. Smith....	J. I. Lamar.....	J. Nunn.
1857	Mulberry.....	A. Andrews....	B. B. Smith....	J. I. Lamar.....	J. Nunn.
1858	Kingston.....	D. M. Lloyd....	J. D. Moodie....	J. I. Lamar.....	J. Nunn.
1859	Harmony.....	J. H. Ray.....	I. W. Wilkes....	J. I. Lamar.....	J. Nunn.
1860	Ebenezer.....	J. D. Moodie....	I. W. Wilkes....	J. I. Lamar.....	J. Nunn.
1861	Chestnut Creek...	W. Wilkes.....	I. W. Wilkes....	J. I. Lamar.....	L. B. Parker.
1862	Bethesda.....	A. Andrews....	I. W. Wilkes....	A. L. Haralson...	L. B. Parker.
1863	.....	.....	.....	.....	.....
1864	Randolph.....	.....	.....	.....	.....
1865	Plantersville.....	A. Andrews....	A. Andrews....	W. R. Gandy....	L. B. Parker.
1866	.....	.....	.....	.....	.....
1867	.....	.....	.....	.....	.....
1868	.....	.....	.....	.....	.....
1869	Bethel.....	A. Andrews....	A. Andrews....	W. C. Adair.....	L. B. Parker.
1870	Mt. Hebron.....	W. Lee.....	A. Andrews....	W. C. Adair.....	L. B. Parker.
1871	Mulberry.....	J. Allen.....	A. Andrews....	W. C. Adair.....	L. B. Parker.
1872	Chestnut Creek...	W. Lee.....	A. Andrews....	J. L. Williams...	W. C. Adair.
1873	Big Springs.....	J. A. Mullens...	A. Andrews....	H. E. Longcrier..	W. C. Adair.
1874	Plantersville.....	G. W. Mills....	A. Andrews....	H. E. Longcrier..	K. Wells.
1875	Mt. Zion.....	Wm. Lee.....	Wm. Lee.....	H. E. Longcrier..	K. Wells.
1876	Ebenezer.....	J. A. Mullens...	Wm. Lee.....	H. E. Longcrier..	K. Wells.
1877	Harmony.....	A. Andrews....	Wm. Lee.....	H. E. Longcrier..	K. Wells.
1878	Chestnut Creek...	F. M. Vines....	A. Andrews....	H. E. Longcrier..	K. Wells.
1879	Fellowship.....	A. L. Blizard...	A. Andrews....	H. E. Longcrier..	K. Wells.
1880	Bethesda.....	G. W. Mills....	J. Falkner.....	H. E. Longcrier..	K. Wells.
1881	Mulberry.....	H. E. Longcrier.	J. Falkner.....	H. E. Longcrier..	K. Wells.
1882	Shiloh.....	A. Andrews....	J. Falkner.....	H. E. Longcrier..	K. Wells.

# STATISTICAL TABLE.

CHURCHES.	Pastors.	Clerks.	Postoffice.	County.	Contributions.	Days of M't'g.	Total.	Excluded.	Dismissed.	Restored.	By Voucher.	By Letter.	Baptized.
Shady Grove.....	A. Andrews.....	C. A. Arnold.....	Burnsville.....	Dallas.....	42	3	\$5 00	1	1	1	1	2	2
Fellowship.....	A. I. Blizard.....	B. C. Marshall.....	Morrowville.....	Dallas.....	138	4	5 00	4	1	1	1	1	1
Plantersville.....	A. I. Blizard.....	C. H. McInde.....	Plantersville.....	Dallas.....	41	5	5 00	3	3	1	1	5	5
Bethesda.....	J. H. Ray.....	J. H. Bates.....	Independence.....	Autauga.....	44	3	3 00	1	1	1	1	1	1
Bethel.....	H. E. Longrier.....	T. H. Longrier.....	Independence.....	Autauga.....	55	3	5 00	2	2	4	2	3	3
Big Springs.....	H. E. Longrier.....	J. M. Apperson.....	Independence.....	Autauga.....	64	3	3 00	2	2	2	2	2	2
Unity.....	H. E. Longrier.....	J. L. Caffey.....	Milton.....	Autauga.....	16	8	10 00	2	2	1	1	1	1
Autaugaville.....	A. L. Blizard.....	O. W. Sherr.....	Autaugaville.....	Autauga.....	75	3	3 00	2	2	1	1	1	1
Harmony.....	A. L. Blizard.....	W. C. Adair.....	Milton.....	Autauga.....	12	1	1 25	1	1	1	1	1	1
Union.....	C. C. Billingsly.....	J. Sewel.....	Kingston.....	Autauga.....	62	6	6 50	1	1	1	1	1	1
Liberty.....	J. H. Ray.....	J. M. Ecko.....	Deatsville.....	Chilton.....	41	3	3 00	1	1	1	1	1	1
Mountain Creek.....	J. Falkner.....	W. T. Angell.....	Mountain Creek.....	Chilton.....	21	2	2 00	1	1	1	1	1	1
*Campan.....	Isaac Bice.....	J. L. Long.....	Verbena.....	Chilton.....	34	2	5 00	1	1	1	1	1	1
*New Hope.....	J. Falkner.....	A. L. Harbison.....	Verbena.....	Chilton.....	33	3	3 00	1	1	1	1	1	1
Friendship.....	J. H. Ray.....	A. J. L. Dennis.....	Cooper's Station.....	Chilton.....	88	5	5 00	3	3	5	5	5	5
Chestnut Creek.....	G. P. Olive.....	P. M. Jones.....	Cooper's Station.....	Chilton.....	50	1	5 00	2	2	2	2	2	2
Corinth.....	Gant Riggs.....	Riley Robinson.....	Chilton.....	Chilton.....	170	5	5 00	3	3	7	7	7	7
Providence.....	J. A. Mullens.....	I. T. Connell.....	Chilton.....	Chilton.....	91	4	4 00	2	2	15	15	15	15
*Cane Creek.....	T. F. Thomason.....	W. H. Lawrence.....	Chilton.....	Chilton.....	97	2	2 50	1	1	1	1	1	1
Clinton.....	Isaac Bice.....	J. H. Griffiths.....	Chilton.....	Chilton.....	24	2	2 00	1	1	3	3	3	3
Shiloh.....	H. E. Longrier.....	W. H. Mills.....	Maplesville.....	Chilton.....	51	1	5 00	1	1	1	1	1	1
Plegrim's Rest.....	G. W. Mills.....	W. L. Pannel.....	Chilton.....	Chilton.....	60	4	4 50	1	1	1	1	1	1
Ebenezer.....	S. M. Adams.....	J. H. Shoultis.....	Chilton.....	Chilton.....	46	2	2 00	1	1	1	1	1	1
*Chestnut Hill.....	T. M. Henley.....	J. H. Shoultis.....	Chilton.....	Chilton.....	26	2	2 50	1	1	1	1	1	1
Pleasant Grove.....	J. M. McCord.....	J. M. Davenport.....	Chilton.....	Chilton.....	85	1	5 00	1	1	2	2	2	2
Kandolph.....			Chilton.....	Chilton.....									
Malberry.....			Chilton.....	Chilton.....									

\* Not represented.



### ARTICLES OF FAITH.

1. We believe in one only living and true God—the Father, Son and Holy Ghost; these three are one.—I Corinthians viii:6. Deuteronomy vi:4. Matthew xxviii:19. II Corinthians xiii:14. I John v:7.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only correct rule of faith and practice.—II Peter i:21. II Timothy iii:16.

3. We believe in the doctrine of election, and that God chose His people in Christ before the foundation of the world, through sanctification of the Spirit and belief of the truth.—I Peter i:2-5. Ephesians i:4. II Thessalonians ii:13.

4. We believe in the doctrine of original sin.—Romans iii:23; v:12; iii:10.

5. We believe in man's inability to recover himself from the fallen state he is in by nature.—Romans v:6. John vi:44. Ephesians ii:1-5. Philippians ii:13.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.—Romans v:1. Galatians ii:16-20.

7. We believe that the saints shall persevere in grace and never finally fall away.—II Corinthians xii:9. Colossians iii:4. Romans viii:38, 39.

8. We believe that baptism and the Lord's Supper are ordinances of the Church of Christ, and that true believers are the only proper subjects, and that immersion only is baptism.—Matthew iii:5, 6, 13, 16. Acts ii:37, 38. Acts viii:38, 39.

9. We believe in the resurrection of the dead and a general judgment. Acts xvii:31. John v:28, 29.

10. We believe that the joys of the righteous and the punishment of the wicked will be everlasting.—Matthew xxv:46.

11. We believe that no minister has a right to administer the ordinances except those who are called of God, and have been regularly baptized, approved by the church, and come under the imposition of hands by a Presbytery.—I Timothy iv:14. Acts xxvi:16.

12. We believe that none but regularly baptized believers have a right to partake of the Lord's Supper.—Acts ii:42-44. II Corinthians vi:14. I Corinthians xi:23-29.

### RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.
2. The officers of the Association shall be chosen by the suffrages of the members present.
3. The Moderator shall be considered a judge of order, and shall have discretionary right to call to order at any time.
4. Any member not satisfied with his decision may appeal to the Association on the same day, but at no other time.
5. But one member shall speak at a time, and he shall rise, and, obtaining permission, proceed; such permission being signified by the Moderator naming the person, or otherwise.
6. No person shall be interrupted while speaking, unless he depart from the subject; and every motion made and seconded, in order shall come under the consideration of the Association, and be decided, unless withdrawn by him who made it.
7. Every case taken up by the Association shall be decided or withdrawn before another is offered.
8. When a question has been introduced, and sufficient time allowed for debate, the Moderator shall take the voice of the Association upon the subject; those in the affirmative shall make it known by saying aye, and those in the negative, nay. If a division on the question is called for, the decision shall be made by the members rising from their seats.
9. The appellation "brother" shall be used in the Association when one brother addresses another.
10. Any member wishing to retire shall obtain permission from the Moderator.
11. The names of the delegates shall be called as often as the Association shall direct.
12. The moderator shall be entitled to the same privileges of speaking as any other member, provided he appoints another to his seat; but shall not vote, unless the Association be equally divided. He may also appoint committees necessary for transacting any business that may, from time to time, come before the Association.
13. Any member violating these rules shall be reprovved by the Moderator, but only on the day such violation occurs.
14. These rules shall be read at the opening of every session of the Association, and may be altered or amended whenever a majority of the members present shall deem it necessary.

## CONSTITUTION.

ARTICLE 1. This Association shall be known as "THE UNITY BAPTIST ASSOCIATION," and shall be composed of delegates from such churches as constitute, or may hereafter unite with, this body.

ART. 2. The design of its labors shall be to promote the cause of Christ, and to encourage those objects supported by Baptists generally.

ART. 3. This Association shall hold its session annually, at such a time and place as it may appoint.

ART. 4. The officers of this Association shall be a Moderator, a Clerk and a Treasurer—to be elected at each session—who shall perform all the duties appertaining to such offices in similar bodies; and in case of the absence of any officer, one *pro tem.* shall be appointed by the Association until an election is declared.

ART. 5. A record of the proceedings of this Association shall be kept by the Clerk, and as soon as practicable after the close of each session, he shall superintend the printing of the Minutes thereof, and shall furnish each church with a suitable number of copies.

ART. 6. Any church subscribing to our Abstract of Faith may be admitted into this Association by the consent of the members in session.

ART. 7. Any church, orthodox in faith and practice, which has complied with this Constitution, may withdraw from this body by the consent of a majority of the members in session.

ART. 8. This Association, in regular session, may dissolve its connection with any church, which may differ with it in doctrine or practice.

ART. 9. Any church of this Association with thirty members or less shall be entitled to three delegates, and one additional delegate for every additional twenty-five members, or fractional part thereof.

ART. 10. It shall be the duty of each church to forward a written communication to every session, specifying the names of its delegates and the state of

difficulty should arise in a church, which cannot be settled

shall call aid from two or more sister churches, if the

shall be referred to the

# NAMES AND ADDRESS OF MINISTERS OF THE ASSOCIATION.

NAMES.	POSTOFFICE.	COUNTY.	STATE.
A. Andrews.....	Burnsville.....	Dallas.....	Alabama.
J. Falkner.....	Mountain Creek.....	Chilton.....	Alabama.
G. W. Mills.....	Jones' Switch.....	Antauga.....	Alabama.
H. E. Longcrier.....	Jones' Switch.....	Antauga.....	Alabama.
C. C. Billingsly.....	Verbena.....	Chilton.....	Alabama.
J. H. Ray.....	Deatsville.....	Chilton.....	Alabama.
A. L. Blizzard.....	Plantersville.....	Dallas.....	Alabama.
J. A. Mullens.....	Clanton.....	Chilton.....	Alabama.
G. P. Olive.....	Verbena.....	Chilton.....	Alabama.
W. J. Ruddick.....	Randolph.....	Bibb.....	Alabama.
T. J. Elam.....	Randolph.....	Bibb.....	Alabama.
W. N. Huckaboe.....	Selma.....	Dallas.....	Alabama.
Isaac Bice.....	Verbena.....	Chilton.....	Alabama.

## LICENTIATES.

J. I. Long.....	Verbena.....	Chilton.....
W. W. Jones.....	Verbena.....	Chilton.....
Chacker.....	Clanton.....	Chilton.....